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Come Alessandro lui si pose a rischio,
Per quella gente ch'era a la campagna,
E per consiglio di quel sapiente,
Col specchio al scudo, uccise quel serpente.

This may, however, be only an adaptation of the Perseus-Medusa legend.

We do not know from what sources Boiardo took the matter for these verses; but the great brevity with which he refers to the different legends indicates that he pre-supposed a familiarity with them on the part of his audience. The *Historia de Proeliis* (see below) was put in Italian verse by Qualichius di Spoleto as early as the thirteenth century. It is very probable that these stories of the marvelous deeds of Alexander had been sung or recited on the squares before the people for a long time, as were so many of the old poems, of an epic character.⁶ At all events these stanzas of Boiardo show that at the time in which he wrote, that is, towards the end of the fifteenth century, the Alexander legends were well known in Italy. This would be a slight proof in favor of the view that the Alexander sagas came to France and the northern countries through Italy, as opposed to those who believe the Italian Alexander romances to be mere translations from the Old French, a view which was taken by Grimm but called into doubt by Gaspary in his *Geschichte der italienischen Litteratur*. P. Meyer speaks very decidedly on this question (see *Alexandre dans la Littérature du Moyen Âge*, vol. ii, pp. 38-39):

"Le Ms. de Bamberg a joué un rôle important dans la transmission de *L'Historia de Proeliis* (also called *Historia Alexandri Magni Regis Macedoniae de Proeliis*). Non seulement c'est le plus ancien exemplaire connu de cette version de Pseudo-Callisthenes, mais il se pourrait bien être qu'il fût le premier qui ait été porté hors d'Italie. Elle (*Historia de Proeliis*) a dû nous parvenir directement d'Italie et par des Mss. qui déjà avaient perdu le prologue, si heureusement conservé par les Mss. de Bamberg et Munich."

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ETYMOLOGIES.

1. OE. *banca*, ON. *bakki* 'bank,' OE. *benc*, OS., OHG. *bank*, ON. *bekkr* 'bench' may be referred to the root *bhe(u)g-* 'break' in Skt. *bhanākti* 'break,' *bhagna-* 'broken,' Ir. *bongaim* 'break,' OSw. *banka* 'strike,' etc. (Cf. Uhlenbeck, *Ai. Wb.* s. v. *bhanākti*.) To these we

⁶ See Grüber's *Grundriss*, ii, 3, p. 34.

may add Lith. *bengiū* 'end,' primarily 'break off.'

The root *bhe(u)g-* 'break' meant perhaps originally 'cause to fly off,' in which case it may be compared with the root *bhēg-* 'flee, run' in Gk. *φέβομαι* 'flee, be frightened,' Lith. *bēgu* 'flee, run, flow,' etc. With this compare OHG. *bah(h)*, OS. *beki*; ON. *bekkr* 'brook,' etc.

2. To the usual comparisons made with Goth. *brikan* 'break,' Lat. *frangō*, etc., we may add Lith. *brėziū* 'scratch,' base **bhrē-g-*, or OChSl. *brěgŭ* 'slope, bank,' base **bhrē-g-*. Or both may be related through the root *bher-*, *bhrē-*. Cf. Persson, *Wurzelerweiterung*, 18.

3. Germ. *brüdi-* 'bride' has been explained as an abstract formation to Av. *mraomi*, Skt. *bravimī* 'speak.' The pre-Germ. form is supposed to have been **mrūti-*. So Uhlenbeck, *PBB.*, xxii, 188; Hirt, *PBB.*, xxii, 234. This explanation is quite satisfactory, and yet I wish to suggest another possibility. Pre-Germ. **mrūti-* may be a secondary lengthening from **mruti- < *mr̥ti-*. This may be compared with Gk. Cret. *μαρτίς* 'virgin,' Lith. *martis* 'bride.' This connection gains probability from the fact that this word for 'bride' is contained in Crimean Goth. *marzus*. Cf. Loewe, *IF. Anz.* ix, 198.

4. Germ. *fiska-* 'fish' has not been satisfactorily explained, since no certain connection has been found outside of Lat. *piscis* and Ir. *iasc* 'fish.' The base **pi-sgo-* may have meant 'water-animal.' Compare the stem **(p)isqā-* in OBrit. *Ἰσκα*, Ir. *esc* 'water.' This is probably from the root *pī-* 'flow.' Cf. Fick, *Wb.* ii, 329.

5. With Goth. *bi-gitan* 'find, get,' ON. *geta* 'get, obtain, guess,' etc., compare, in addition to the words usually given, Lith. *godan*, *-dyti*, *godoju*, *-doti* 'guess, suppose,' *gōdas*, *gūdas* 'avarice' and also the name of a bur, that is, 'grasper,' *gūdūs* 'grasping, avaricious,' *godūs* 'greedy,' and perhaps *gendū*, *gesti* 'miss,' that is, 'want, desire, strive to get,' *gedū* 'mourn for.' On the connection of E. *guess* with *get*, cf. author, *MOD. LANG. NOTES*, xiv, 259.

6. The root **gheu-d-* 'pour' is supposed to be found only in Lat. *fundō* and Germ. **geutan* 'pour out,' Goth. *giutan*, etc. Compare, however, Lith. *žudaū* 'slay, kill' with Lat. *fundō* 'cast down, overwhelm, vanquish' and OE. *gietan < *gautjan* 'destroy.' This last form is not mentioned by Kluge or Uhlenbeck in their *Et. Wbb.* The simple root **gheu-* is also in Lith. *žžwū*, *žūti* 'perish,' *žavintū* 'slay.'

7. Goth. *maudjan* 'remind' has been compared with OCh.Sl. *myslī* 'thought' and Ir. *smānaim* 'think' (Fick, *Wb.*⁴ ii, 317; Uhlenbeck, *Et. Wb.*). Add to these Gk. *μῦθος* 'word, speech, counsel, advice,' *μῦθεομαι* 'say, speak, consider.'

8. Goth. *supōn*, OHG. *soffōn* 'season' are declared unexplained by Uhlenbeck, *Et. Wb.* These words, however, have been connected with the Germ. root *sūp-* in E. *sip*, *sop*, *sup*, NHG. *suppe*, etc. Cf. Schade, *Wb.* s. v. *sophā*, *sophōn*. This is a natural connection and easily explained. The base **sū-bo-*, **sū-bā-* is undoubtedly, like **sū-go-* in OE. *sūcan* 'suck,' Lat. *sūgō*, and **sū-go-* in OE. *sūgan* 'suck,' Lat. *sucus* 'juice,' etc. (cf. Persson, *Wurzelerweiterung*, 8 f.), from the root *sū-* 'flow.' The base **sūbo-*, therefore meant 'flowing, liquid, juicy,' from which developed the meaning 'good-tasting.' Hence Goth. *supōn*, OHG. *soffōn* 'season.' For this connection compare Skt. *rāsa* 'sap, fluid, water:' 'taste,' *rasati* 'taste of;,' Gk. *χρῆσις*, *χρῆσις* 'juice, liquid:' 'flavor, taste,' *χρῆσις* 'impart a taste or flavor.'

9. ON. *dāmr* 'taste, after-taste,' *dāma* 'taste, taste of' have a similar development. These come from a base **dhē-mo-* 'drinking,' root *dhē-* 'drink, suck' in Skt. *dhāyati* 'suck, drink,' Goth. *daddjan*, OHG. *tāan* 'suckle,' etc.

10. OE. *clūd*, ME. *cloud* 'a mass of rock, a hill:' ME. *cloude*, E. *cloud* is a comparison doubted by Kluge and Lutz, *Eng. Et.* And yet each could easily come from the common meaning 'mass, lump.' Compare Skt. *ghanā* 'mass, lump, heap:' 'cloud.' E. *cloud* may further be connected with E. *clod*, *clot*, NHG. *kloss*, *klotz*, etc., from the root *glu-* 'stick together, ball up.' We may, therefore, compare E. *cloud* and OE. *clūd* 'rock' with Gk. *γλοῦρος* 'rump' (cf. Prellwitz, *Et. Wb.* s. v. *γλοῦρος*).

11. E. *keep* seems not to occur in any other Germ. language, but it probably has other relatives in OE. besides *cēpan*. This word is defined by Sweet, *Dict. of AS.*: 'observe, notice; attend to, not neglect, keep; take (to flight), betake oneself (to shelter); devise, meditate.' These various significations may come from the common meaning 'turn, turn toward.' We may then connect OE. *cēpan* with OE. *cāpian* 'turn, face,' *ge-cōp* 'fit, suitable.'

12. OE. *falod*, *fald* 'fold, pen,' *faldian* 'make sheep-fold, hurdle off sheep' are connected by Skeat, *Et. Dict.*, with ON. *fjöl* 'board.' More nearly related are ON. *faldr*

'fold, pen, trunk,' Dan. *fold* 'fold, pen.' These are derivatives of the Germ. stem *falō-* in ON. *fjöl*, Dan. *fjæl*. They are perhaps further connected with Lat. *pālus* 'pole, stake.'

13. E. *rend*, OE. *rendan* 'tear, lacerate,' OFris. *renda* 'tear, break' are not traced outside of Germ. by Kluge and Lutz, *Eng. Et.* They are derivatives of a stem *randa-*, pre-Germ. **rondho-*, which appears in Lith. *rāndas* 'stripe, weal, scar,' Skt. *rāndhra-* 'opening, crevice, hole, defect, weakness.' From the same word in the last sense come also Skt. *radhrā-* 'poor, unhappy, wretched,' *rādhyati* 'yield, serve; torment, torture,' *rāndhyati* 'torment, torture, subject.' This last word is similar in formation to Germ. **randjan* 'rend.'

These are probably also connected with OHG. *rant* 'rand,' OE. *ron* 'edge,' *rind* 'bark, rind, crust,' OHG. *rinta* 'rinde,' Hess. *runde* 'rinde einer wunde.' The development in meaning is here 'wound, scratch, scar, scab, crust, rind,' etc. The meaning 'edge' comes from 'mark.'

14. OE. *woffian* 'talk wildly or foolishly, blaspheme,' *wæffian* 'talk foolishly' are evidently connected with Lith. *vapū*, *vapēti*, *vapalioti*, *-lioti* 'chatter, babble.' Compare further ON. *-vafr* 'nonsense,' OE. *wæfer-hūs* 'theatre,' *wæfer-nes* 'pomp, pageant,' *wæfþ*, *wæfer-sien*, OHG. *wabar-siuni* 'show, spectacle.'

The root *wæp-*, from which the above words come, must have meant 'throw about, move rapidly.' This would give 'act or talk wildly; gesticulate, make performance,' etc. Compare the similar development in meaning in Lat. *pālor* 'wander about, struggle,' OHG. *fasōn* 'hin und her suchen:' NHG. *faseln* (cf. Kluge, *Et. Wb.* s. v. *faseln*; Brugmann, *Grd.* 12, 765); and for the second meaning Lat. *actio*, *actus*, *gesticulatio*, etc.

This primary signification is seen in OE. *wāfian* 'waver, hesitate, be amazed, wonder at, gaze in wonder at,' *wāfung* 'amazement, pageantry.' These show plainly the development in OE. *wæfer-nes* 'pomp, pageant,' etc., and prove connection with OE. *wāfian* 'wave, brandish,' ON. *vāfa* 'vibrate,' *vāfra*, MHG. *wabern* 'waver,' OE. *wāfre* 'wandering, flickering.' Compare also Skt. *vāpati* 'scatter, strew, throw,' *vāpus* 'wondrous, beautiful; wonder, beautiful appearance,' where the same change in meaning has taken place. Here also probably belong Lith. *vėpelis* 'maulaffe,' *vėplinu* 'go about with open mouth, gape,' that

is, 'gaze in wonder at,' like OE. *wāfian*.

The root *uē-p-* in the above I take to be an outgrowth of *uē-* 'turn, twist, roll.'

15. A similar development is seen in OE. *windan* 'wind, twist, turn, move, delay, hesitate,' *ge-wand* 'being ashamed, hesitation, scruple,' *wandian* 'hesitate, care for, regard, stand in awe of:' *wundor* 'wonder, wonderful thing,' that is, 'something to stand in awe of, something amazing.' The last word has been compared with Gk. *ἀσπείω* 'look earnestly, gaze at.' This is almost the same as OE. *wandian* 'regard, stand in awe of.'

The entire group may be referred to the root *uendh-* 'turn, twist.' Here perhaps Gk. *ἀνύρω* 'play, sport' < **uendhurjō* 'turn about, run to and fro.' The root *uendh-* is perhaps nasalized from *uedh-* 'lead, guide,' that is, 'turn, direct.' The root *uedh-* also signifies 'turn, twist, struggle, win' in Gk. *ἄεθλον* 'prize;' and 'turn, twist, bind' in Goth. *wadī* 'pledge.' (Cf. Kluge, *Et. Wb.* s. v. *winden*, *wenden*, *wandern*, *Wunder*; and Uhlenbeck, *Et. Wb.* s. v. *wadi*.)

16. For Germ. *wambō-* 'belly, stomach, womb:' Goth., OHG. *wamba*, OE. *wamb*, ON. *vomb*, no satisfactory explanation has been given. Compare Skt. *vapā* < **uṃpā-* 'caul, omentum.' The Skt. word corresponds in formation and gender with the Germ., and in ablaut with OHG. *wumba*. Primarily **uṃpā-*, **uṃpā-* must have meant 'wrapper, veil, covering,' and was then applied to the membrane enveloping the bowels or the fetus, and finally to what was so covered.

For this development in meaning compare: Goth. *nati*, OE. *net* 'net:' *nette* 'caul,' Gk. *νηδύς* 'belly, bowels, stomach, womb' (cf. Uhlenbeck, *Et. Wb.* s. v. *nati*); E. *caul* 'covering of network for the head, net: omentum, amnion;' OE. *hama* 'dress, covering: womb.'

It is quite possible that IE. **uṃpā-* 'wrapper, covering: caul, stomach, womb' is from a root *ue(m)p-* 'throw, swing, sway,' which is the same as *uēp-* in Skt. *vāpati* 'scatter, throw,' OE. *wafian* 'wave,' etc. (v. supra). The original meaning of IE. **uṃpā-* would then be 'a swinging, swaying, flapping; flap, veil, covering.' Compare Goth. *ga-wigan* 'shake, move,' Lat. *vehō: vēlum* (cf. Brugmann, *Grd.* 12, 769); OE. *scēotan* 'shoot, throw, move quickly:' *scēat* 'piece of cloth, cloak, lap, bosom.'

We may therefore compare Lith. *vamplỹs* 'Jemand, der mit offenem Munde oder mit dicker herabhängender Lippe dasteht oder umhergeht,' *vamplinu*, *-linti* 'go around with hanging jaw,' which are closely related to Lith. *vėplỹs*, *vėpelis* 'Maulaffe,' *vėplinu* 'go about with open mouth.'

17. E. *rowlock* is explained by Kluge and Lutz, *Eng. Et.*, as 'hole for rowing,' the last part being compared with NHG. *loch* 'hole.' It is true that *-lock* in *rowlock* is related to NHG. *loch*, but the signification is not the same. OE. *ār-loc*, of which *rowlock* seems to be a corruption, is a compound of *ār* 'oar' and *loc* 'lock, fastening.' Whether this fastening consisted of pegs, or tholes, or of a notch in the gunwale of the boat, it was thought of as a 'fastening' not as a 'hole.' Hence E. *oarlock*, *rowlock* is exactly what its composition would indicate, a 'lock or fastening for the oar.'

Aside from the fact that OE. *loc* never means 'hole,' other OE. words for 'rowlock' make it improbable that OE. *ār-loc* meant 'oar-hole.' Compare OE. *ār-wippe* 'oar-withe, rowlock;' *hamole* 'oar-thong, rowlock' (compare ON. *hemill* 'thong for hobbling horse,' *henja* 'hemmen,' etc.); *mīdl*, *mīpl* 'horse's bit: oar-thong' (compare OE. *mīdlian* 'restrain, bridle, muzzle,' Goth. *ga-maiþs* 'crippled,' etc.); *þol* 'thole, rowlock' (compare Lith. *tūlis* 'ein Stecksessel in der Seite des Ruderkahns zum Festanlegen des grossen Ruders,' Gk. *τυλός* 'knot, knob, wooden bolt').

From the above we are justified in assuming that OE. *ār-loc* meant 'oar-fastening, oar-holder,' and could be applied either to a thole or a thong. There is nothing in the derivation of the word to exclude the latter. For the Germ. word *lock*, OE. *lūcan*, etc., meant primarily 'pull, bend, twist,' and then 'tie, bind, fasten.' Compare OHG. *liohhan* 'pull, wrestle,' Gk. *λυγίζω* 'bend, twist, wrestle,' *λυρόω* 'bend, fasten,' OE. *lūcan* 'pull up, join together, interlace, close, confine,' *hand-locen* 'linked or woven by hand.' (Cf. Uhlenbeck, *Et. Wb.* s. v. *galūkan*; author, *Jour. Germ. Phil.* ii, 224.)

18. Of NHG. *guter Dinge* Kluge, *Et. Wb.*, says nothing. Paul in his *1) Wb.* mentions the phrase under *Ding*. So also Heyne. From this we are to conclude that *guter Dinge* is in

the gen. plur. neut. I think it more probable, however, that we have here a gen. sing. fem., and that *Dinge* in this expression is from OHG. *dingi*, fem., 'hope, confidence,' MHG. *dinge*, same. Compare OHG. *thingan*, *dingan*, MHG. *dingen* 'hope, believe, be confident.'

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[As to *rowlock*, the interpretation of *-lock* as a "fastening," with the primary meaning of "something bent, twisted, joined together," can be supported by archæological evidence. Oar-holes, or at least holes which unmistakably served as such, are not found in the remains of any Germanic boat ante-dating the viking period. They were obviously out of the question in the shallow dugouts mentioned by Vellejus, and equally so in the larger ones used, according to the elder Pliny, for open-sea navigation. Notches in the gunwales are met with in one large boat of this kind. But the earliest form of rowlock seems to have consisted in a loop of bast rope, withes, or leather, attached to the gunwale; later, the loop passed through a hole in a piece of wood fastened upon the gunwale, and so shaped as to keep the oar from slipping in the recover; in the next stage of the evolution the wooden part and the loop attached to it exchanged functions: the former, now curving upward and backward, served as a fulcrum in the stroke, while the loop, through which the oar was stuck, came into play in the recover and in backing. The two forms of rowlock last mentioned are found in the Anglian (or Danish?) boats of Nydam (third century). The more advanced of these forms, which is characteristic of the twenty-eight-oar boat of Nydam, has remained in uninterrupted use, for sea-going row- and sailboats of moderate dimensions, through the viking age (when the larger vessels, with their higher free-board, had to resort to oar-holes), down to the present day; the fishing-boats of northern Norway having even now for rowlocks the *keipar* of the sagas, crooks or curved pieces of wood on the gunwale, with loops of leather or of twisted or braided withes. That the Anglo-Saxon rowlock was of the same material and general style is shown by the designations *hamole* and *ār-wippe*.

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GERMAN LITERATURE.

Heine's Prose, with Introduction and Notes by ALBERT B. FAUST, Ph. D. New York: The Macmillan Co., 1899. li, 341 pp.

THIS new edition of copious selections from Heine's prose works immediately challenges comparison with the well-known edition by Professor Buchheim in the Clarendon Press Series. The plan of both is essentially the same, and could hardly be other than it is for the purpose in view; no one of Heine's longer prose works is given complete, but extracts from all the important ones are included. How variously representative these extracts are of the complete works will appear from the fact that in the Faust edition the ratio of the selection to the whole runs from about one-third of the *Harzreise* and one-fourth of the *Memoiren* to one-fifty-fifth of *Lutezia*. Usually there are grave objections to the abridgment of masterpieces for school use. There is no more justification for the editorial mutilation of an essay or a work of fiction than for placing before students mere fragments of dramas or of lyric poems; the artistic unity of the whole is presumably as important in one case as in another. Heine's prose work is a rare exception to this rule, however, in that it is essentially fragmentary at best, and that its structural value is insignificant as compared with the value of its style and subject-matter, so that there is relatively little lost in studying his prose in excerpts.

Prof. Faust's edition is superior to Prof. Buchheim's as a representative collection of Heine's prose, not so much because it contains about one-seventh more matter, as because it includes parts of important works that were neglected in the older edition, notably considerable extracts from the *Memoiren* and the *Geständnisse*, and brief samples of *Die Bäder von Lucca*, *Aus den Memoiren des Herren von Schnabelewopski*, *Florentinische Nächte*, and *Lutezia*: the inclusion of the insipid "Humoreske" *Der Thee* is of more questionable advantage. The selection of portions to be included in a school edition is so largely a matter of individual taste that probably no two editors would come to the same result, and any criticism would have only the value of a personal opinion; it may suffice to say that there is not much to choose between the two editions